

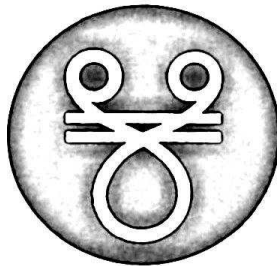


HOLY PASSAGE

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HOLY PASSAGE



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| 1. HOLY GEMS | OCT 1989 |
| 2. HOLY PASSAGE | OCT 1990 |

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HOLY PASSAGE

A passage to truth, to eternity unfolds here - from the gross to the subtle, from darkness to light, from the transitory to the immortal, from the form to the formless. Ethics and aesthetics are encountered enroute. In synthesis with holiness, the analysis is complete. The vibrations were received with utmost reverence. The grace of Guru made this possible. The relentless effort of Meenakshi deserves mention.

SLAVE OF ALMIGHTY

You are unable to lift a rock, but he has been keeping planets and planets in suspension and in perennial motion. Whether you like it or not you are his slave. But when you understand this clearly and accept it willingly, you will learn to like it. There is a difference between men enslaving others and being a slave to the Almighty.

When a stranger or a guest comes to your house you think of comforting him by offering what he used to eat. But He comes longing to eat what you eat. If you have an eye for truth, you will know the meaning of this. Do not try to offer to God what you do not have yourself. Hence the scriptures plead with you to offer yourself to God and hence the safest means is to be a slave of the Almighty where you are not bothered by the thoughts or the thoughtlessness. The slave of the Almighty does not mind, like a Coach in readiness to fly places in a trice at His command. Before he snaps His fingers, the horse has thundered across. What a slave could achieve an analyst can never achieve. God alone is the most peculiar master. He commands the slaves so that he bears their burden. Have you come across a master who bears the burden of the slaves? The difference, is the earthly master engages a slave, but The Master entices a slave by his love. It is the love of freedom which makes you the slave of God.

When you look into what you are about to drink and you are able to see the numerous those, who cannot afford to drink then, you have come a step closer to God. Know that you are the slave and He is the master. Humility is not a quality. That is why people find it difficult to acquire it and people who have it find it difficult to recognise it and people who witness it find it difficult to stand it. How easy it is to talk. How easy it is to fail. But it is easier to be a slave and be saved.

The fisherman does not count the Sands on the beach. Likewise, the slave of the Almighty will never count the days of his penance. Counting the days of penance is as bad as desecration.

The God in you and the slave in you are inseperable. Become a slave, then you will know. A slave obeys instantly, implicitly. Live together in Love. If you are merciful, only then can you vibrate to the ever merciful. Be together always. Shed your self on the shore and walk across the Ocean.



ANGELS

There are classifications amongst angels. For the purpose of understanding, let us say that there are three classes of angels. There are angels who were human. There are angels from God-direct. In between, because of the interaction between the two, a new class of angels appears. They resemble both the human and the divine-the limited and the limitless. If the angels who evolved from humans should become the angels who come from God direct, they have to skip the class which is in between. How peculiar it is, you see.

The middle class is a product of the two and yet it is between these two. How tricky the situation is! And if the ascending angel wants to evolve further it cannot become one of the middle class and then go up. Becoming so is regress. Due to definite circumstances a few human beings become angels. This is not a general rule. That is why the angels are willing to help the humans in their evolution, not with a view to convert them as themselves. They know how potent a human being is. Even those who get stuck can become angels while pursuing the abstract.

If a particular soul has failed to reason out properly or refuses to reason out properly at a particular stage, then it gets stuck. If it gets stuck at a higher stage, there is every likelihood of it becoming an angel. Sometimes it is a blessing and sometimes it is not so. If becoming that had been your aim, you have got what you had wanted, what you had aspired for. But if you become that because you got stuck, then it is not a blessing.

Are angels different from Devas? Not necessarily. These are different names to seemingly different shapes which manifest only the mercy of the Almighty. Angels have souls like human beings. They do not have Karma in the normal sense of the term.

PROPHET

எந்த மகானும் எல்லா மகான்களையும் சந்தித்தவரே.

Every Holy being has met all other Holy beings.

What brings about a Prophet? The need of the Society or the eligibility of the Soul? The will of God alone. When does He will? How can we fathom it? Even if you have counted all the stars, the sky remains as lucid as ever.

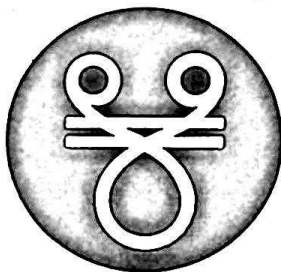
The prophets never established any religions. The way of life with written and unwritten code of conduct was given unto the human beings in the name of God, the only God. They were named, hence the confusion. It was one single person who came to you again and again to speak about the one and only thing in the name of the One and Only One.

No Prophet is ever understood or recognised properly in his life time. What the prophet seeks is not a recognition of himself but the truth which God asked him to deliver to the masses. The prophet is the only one who is absolutely devoid of dogmas, who talks straight, simply straight.

இறைதூதர் எதையும் அறிவதில்லை. அவர்களுக்கு அவ்வப்போது அறிவிக்கப்படுகிறது. எவன் ஒரு வனுக்கு அடுத்தகணம் பற்றிய திட்டம் இல்லையோ, அவனே இறைதூதனாகிறான். ஏனென்றால் வானோர் வகுத்த திட்டங்கள் தேவர் மூலமாக அவனுக்கு அவ்வப்போது அறிவிக்கப்படுகின்றன. ஒரு விதத்தில் அறியாமையில் சிக்கிக் கொண்டிருக்கும் மனிதனுக்கும், இறையின் தூதுவனுக்கும் வேறுபாடில்லை போலும் என்றும் தோன்றும். ஆனால் அறியாமையிலிருக்கும் மனிதன் அறிவிப்பை எதிர்பார்த்து இருப்பதில்லையே. அறிவிப்பு வராத வரை அசையாமல் இருப்பதில்லையே. அந்த ஒன்று தான் வித்தியாசம்.

Prophets do not seek knowledge of anything. Then and there they receive. Only he who does not plan his next moment is a prophet. This is so because the divine plans are communicated to him through angels, now and then. In a way, it may even appear that, there is no difference between a man caught in ignorance and a prophet. However, a man in ignorance does not await the divine communication -does not wait motionless till such communication reaches him. That alone is the difference.

There is no difference between a prophet and a realised soul. What difference can there be between awaiting revelations for every movement and realisation itself. A Prophet can declare, he can even deftly avoid declaring. But he delivers what is declared unto him. That alone is important.



THE MASTER

குரு என்பவர் நிழலாகக் கூடவே தொடர்வதாலும், சதா சர்வபரித்யாகம் செய்பவராக இருப்பதாலும், அவர் தேடி வந்த சீடர்கள் தங்களையும் அவரையும் அறியாமல் இருப்பதாலும், தன்னுடைய சொல்லுக்கும் செயலுக்கும் அவர் விளக்கம் கூறுவது சாத்தியம் இல்லாமல் போகிறது. தானும், தனது சொல்லும், தன்னுடைய செயலும், இந்த செய்கையின் விளக்கமுமாகவே அவர் திகழ்ந்தாலும், அதை அறிய முடியாத, ஒரு தவிர்க்க முடியாத அறியாமையில் சீடர்கள் இருப்பதால் இந்த நிலை தொடர்கிறது. இது எந்தக் காலத்திலிருந்தும் வந்த குருமார்களுக்கும் அவர்கள் சேகரித்த அவர்களது அருமை புத்திரர்கள், புத்திரிகளான சீடர்களுக்கும் பொருந்தும்.

As the master follows you like your shadow, as he is ever all-sacrificing, as the disciples he came in search of, know not themselves and him, the possibility of his explaining his words and deeds is absent. This continues to be so, as the disciples are in such an inevitable ignorance, that they are incapable of understanding that the master is ever himself, his words, his deeds and the exposition of his deeds. This is true of all masters and their beloved disciples, of all times.

குருவை சரியாக எப்படி அறிந்து கொள்வது? இறைவனால் விதிக்கப்பட்ட இந்த உலகத்தில், அந்த விதி பற்றியோ, அந்த விதியின் போக்கைப் பற்றியோ, அதை எதிர்கொள்ளும் முறையைப் பற்றியோ, சற்றும் அறியாதவனாகத்தான் ஒவ்வொரு மனிதனும் ஜனனம் எடுக்கிறான். கிடைத்த வாய்ப்பை பயன்படுத்திக் கொள்ளாத காரணத்தினாலோ, மேற்

கூறிய விஷயத்தை அறியாதவனாகவே மரணம் எய்துகிறான். இது பொதுவாக மனிதர்களுக்குப் பொருந்தும்.

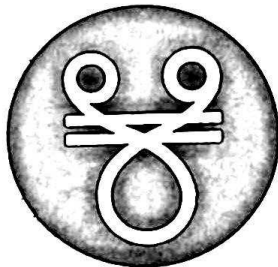
குரு என்பவரின் சங்காத்தம் கிடைத்த பிறகு, மனிதன் என்பவன் முதல் முறையாக மனிதனாகிறான். அதுநாள் வரையில் வெறும் அசைவே உயிர் என்றிருந்தவன் அன்றுதான் ஜீவிதம் பெறுகிறான். அந்த குருவின் வரவால் ஏற்படும் மாற்றங்களை அவன் அறியாமலில்லை. அவருடைய வரவால் அவனுக்கு ஏற்படும் நன்மைகளை அவன் அனுபவிக்காமலில்லை. அவருடைய திருச்சபையில் அவனுக்கு ஏற்படும் அனுபவங்களை அவன் அறிய அறியப், பருகப் பருக, அனுபவிக்க அனுபவிக்க அவன் வேறு உயர்வான எண்ணத்திற்கும், உணர்வுக்கும் தள்ளப்படுகிறான். அங்கும் அன்னார் உபதேசித்த படி அவன் விழிப்போடு இருப்பானானால், வந்தவரும் அப்புடி வந்தவரைத் தந்தவரும் ஒன்று என்று கண்டுகொள்கிறான். அவ்வாறு அவன் கண்டுகொள்ளும் பொழுது, வடிவங்களால் அவனுக்குக் குழப்பம் ஏற்படாமல் போகிறது. ஏனென்றால் வடிவம் என்பது மாறும் நிலையே ஒழிய, முடியும் ஒரு பொருள் இல்லை என்பதை அவன் முற்றும் உணர்ந்து கொள்கிறான். மேலும் அனைத்துமே ஆண்டவன் திருக்கரத்தால் படைக்கப்பட்டது என்பதை உணரும்பொழுது அவனுக்கு மேற்சொன்ன வடிவத்தின் வரம்புகள் தடையாகவும் இருப்பதில்லை. வந்தவரும் வந்தவரைத் தந்தவரும் ஒன்று என்ற மகா சத்தியத்தை ஏந்த மனிதனின் மனம் உணருகிறதோ, அந்தக் கணம்தான் அவன் குருவை அறிந்தவனாகிறான். அந்தக் கணம் நேரும் வரையில் அவன் மேற் சொன்ன விஷயத்தை அறியத் தலைப்படுபவனாக இருக்கிறானே ஒழிய அறிந்தவனாக இருப்பதில்லை.

How to understand the Master rightly? In this world ordained by the law of God, every man is born only in ignorance of this law, its course and the method of countenancing it. He dies only in such ignorance because either he has not made use of the opportunity given to him or no opportunity was ever given to him on account of his misdeeds. This generally applies to humans.

Man becomes aware of himself only after he attains communion with the Master. Only then he comes to life from a mere ambulant existence. It is not as if he is unaware of the changes caused by the arrival of the Master. It is not as if, he does not experience the Master's benevolence. It is not as if he does not draw from the experiences caused in the Master's holy congregation. In this manner, as he knows, draws and experiences, he is elevated to higher thoughts and higher feelings. Even there, if he remains aware as taught by the Master, he realises that the one who came and the one who sent him are the same. When he realises this, no confusion is caused to him by forms. This is so because he fully realises that form is transitory and is not final. Further, the contours of the forms cease to be impediments to him once he realises that everything was created by God. Only when he realises the supreme truth that "the one who came and the one who sent him are the same" he understands the Master. Till that moment he is only a person attempting to understand the Master and not one who has understood.

For anyone the master's voice is the most intimate one—be it inner or outer voice. For any aspirant the voice of the master should be as good as his own.

When one is thirsty, the other gives water to him. He considers him as his enemy and turns to the other who offers fire for thirst. That is the play of satan or the evil or delusion or Maya or whatever you may call it. If we stand firm they will disappear like the morning dew. How beautiful the morning dew looks! We don't even feel like setting one foot on the grass and if you view early, at the arrival of the sun they disappear. Reason and love, they are the two eyes which the master gives, because he has similar eyes and he wants us to have his own eyes. Very simple, he gives us his eyes. To be further simple, he gives us himself.



FORM AND FORMLESS

எதிலும் உருவம் இல்லை. எதிலும் உருவம் உண்டு.

எல்லா மதங்களிலும் உருவம் உண்டு. எல்லா மதங்களிலும் அருவத்தையும் போதிக்கிறார்கள்.

There is no form in anything. There is form in everything. There is form in every religion. All religions preach the formless too.

நீ தேடுவதானால் நீ அறிந்தால் போதும். நீ தேடுவதை அடுத்தவன் அறியத் தேவையா? நான் தேடுவதை நானே அறியாமல் இருப்பது எங்ஙனம் சாத்தியம். அதுவும் சாத்தியமே. ஆரம்ப நாளில் அதை அறிய முடிவதில்லை அல்லவா. எங்கு போகிறோம், எதைத் தேடுகிறோம் என்ற நினைப்பே கூட இருப்பதில்லை. ஆரம்பநாளில் அப்படித் தானே இருக்கும்.

தேடுபவன் தன்னை வைத்துப் பிரதிமை செய்கிறான் அல்லவா. கடவுள் இங்ஙனம் இருக்கக் கூடும் என்று. அதனால் தன் சக்தியை அறிந்தவனாகிறான். அந்த நிலையில் அவன் தன் இயலாமையையும் அறிந்தவன் தானே! தன்னால் முடியாத காரியங்கள் என்ன என்று அவனுக்குத் தெரியும் தானே! உன்னால் கடலைத் தாண்ட முடியுமா? அது வரம்பு தானே! வருவோர்க்கு உன்னால் சுஞ்சி ஊத்த முடியுமா? அது வரம்பு தானே! சுஞ்சி ஊத்த முடியாது போனாலும், அடுத்தவன் பசியால் நீ கசியலாம் அல்லவா? அது வரம்பின்மை தானே! அதைப் பிரதிமை செய்ய முடியுமா? வரம்பைப் பிரதிமை செய்கிறான். அதனால் வரம்புக்குள் சிக்கிக் கொள்கிறான். வரம்பின்மைக்குப் பிரதிமை சிதையாது. அதனால் அதை ஏற்க மறுக்கிறான்.

If you seek, it is enough if you know that you seek. Others need not know that you seek. Is it possible that one can be unaware of one's pursuit? It is possible. Initially it is not known; even an idea of the destination or object is absent.

The seeker makes the deity in his own image and hence realises his power. Does he not, in that state, realise his inability also? Does he not know what he is incapable of? Can you jump across the Ocean? Is'nt it a limitation? Can you feed all the hungry? Is'nt it a limitation? Though you cannot feed them, can't you be moved by their hunger. Is that not limitless-ness? Can you cast that in form? Casting limitations in form, one gets caught in limitations. The limitless cannot be cast. Hence man refuses to accept it.

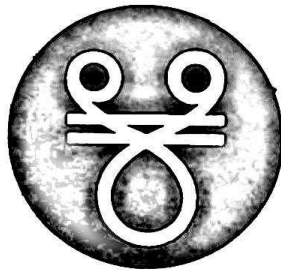
To train one's mind one thinks in terms of shapes and forms. How can one think of the formless? You have trained your mind which did not have these shapes and forms before. You control it further to transcend them. Train. Don't close your eyes. Sharpen your eyes and penetrate into the soul. If you have not seen yourself, you cannot see others.

WORDS AND VERSES

To remind the river of its nature and its culture one had to reverse it to its source. To remind the words and verses of their holy purpose they had to be reversed.

QUALITY

Mercy is not a quality. You speak of mother's love. You could speak volumes about it, still it remains unspoken. So is mercy. Mercy is not a Quality. "To put up with" is a quality. "To love" is not a quality. So qualities have to be acquired and abandoned at will.



UTILITY

When you go to the market to buy fish you have to carry currency, otherwise you cannot buy it. When you go to the riverside to catch fish by yourself you have to carry a rod. Otherwise you cannot catch fish. But when you have bought the fish or when you have caught the fish, to eat it you do not require currency or the rod. So be it with reason.

Knowledge is an obstacle if you are unable to convert it as a handy tool. Let it remain there. But what is necessary alone may be used. For cooking your porridge a pot and a stove will do with the grains and water. A horse has no place there. But this is not to belittle the horse's utility.

When you want to convert a desert into an Orchard you have to plant seeds and tend. It is not by a song or a wish or a curse that one is converted. Conversion involves ceaseless work done in cheer, meaning well throughout, within and without.

ஒரு விதை எத்தனை மெதுவாகவும், லாகவமாகவும் ஊன்றப்படுகிறதோ, அதே போலவேதான் ஒரு வெடி குண்டும் வீசப்படுகிறது. விதையும் வெடிக்கிறது. வெடியும் வெடிக்கிறது. விதையின் வெடிப்பில் விழிப்பு ஏற்படுகிறது. வெடியின் வெடிப்பில் அழிவு ஏற்படுகிறது. விதை தன் வெடிப்பால் தானும் மலர்ந்து பிறருக்கும் பயன் தருகிறது. வெடியோ தான் பிறரையும் அழித்துத் தானும் அழிந்து போகிறது.

A bomb is also thrown with the same caution and dexterity as a seed is sown. The seed sprouts. The bomb explodes. The sprouting of the seed is an awakening. The explosion of the bomb is destruction. By sprouting the

seed blossoms and becomes useful. The bomb destroys and gets destroyed.

Love is heaven. Hatred is hell. But it is necessary to avoid those who do not believe in God. If you are to remain a believer, you must mingle with believers only. The lion, why lion, the jackal may be more powerful than a lamb. But the lamb can never seek its security from a jackal.

Any soul is great, for the Almighty made it. There is a hand in this body and there is hair on the hand. The hand lifts. The hair cannot lift. But the hair is not inferior to the hand, for the almighty who made the hand made the hair as well.

YOGA

Your left side is the moon for you, as your right side is the sun for you and the front the earth for you. Whatever you see is the earth. When you lean to your left side it is the moon and when you lean to your rightside it is the sun. You can have the last word or even the last laugh. If you can vibrate with the moon you can decide your exit by being with the moon.

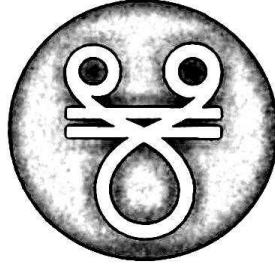
LOVE

ஒன்று சேர்க்காத அன்பு குறுகிய மனப்பான்மையில் கொண்டு போய்விடும். ஒரு பாம்பை அடிக்காதிருப்பது அன்பாக இருக்கலாம். ஆனால் அதை எடுத்து மடியில் வைத்துக் கொள்வது அன்பாகாது; அறியாமையே ஆகும். அன்பு என்பது இயற்கையின் விதிகளோடு அனுசரித்துப் போவதாக இருக்க வேண்டும். அந்த அனுசரணையே அறிவாகும்.

Love that does not unite leads to narrow-mindedness. On account of love, one may refrain from hitting a snake; but placing it on one's lap is not love. It is ignorance. Love shall conform to the laws of nature. That conformity alone is wisdom.

மீன் நீரில் குளிக்கத் தேவையில்லை. அது நீரிலேயே இருக்கிறது. பறவைகள் முங்கிக் குளிப்பதில்லை. இருப்பினும் இவை சுத்தமாகவே இருக்கின்றன. அவரவருக்கு ஏற்றபடி குளியல்.

A fish need not bathe, since it is always in water. Birds do not plunge into water for cleansing themselves. Still they are clean. Each has one's own way of bathing.



ESSENCE

Regarding the experiences which are totally spiritual in nature, the one thing which should be remembered is that you stay where you are, but you become different and that is transformation; you stay where you are, but you are in a different place and hence you become different. That is transportation.

Now it is freedom which has laid a siege on all of us. It is love which has besieged us. It is earnestness which threatens to convert us. It is compassion which has sealed all our escape routes. Let us welcome this siege with hands raised in respect towards the merciful one.

How do these transportation and transformation help? Help becomes explicit when the experience is retained in its essence. Let us suppose that you visit a temple or a place of worship and come back to your house. You get help from that visit only by retaining the memory of having visited that place and retaining the memory of what happened there 'in essence'. This memory is not remembrance. Retention is not remembering where you had been. When you remember you tend to visualise the place which you visited and those who also visited along with you and things like that. They are perfectly Okay, but this is not the point. The point is to retain the essence of it. Each fruit retains its essence in its core.

Suppose you had been a king in your previous birth, do not try to remember and feel glorified about your darbars; but let that kingship remind you of your benevolence which you have forgotten. As a king you had the opportunity and the mind to give away a lot to the needy. You retain that, you keep the rest away. That is how you will lose your identity. Then the merger comes about. Then alone.

SPARKS OF TRUTH

உண்மையை உலகம் என்றும் நம்பி ஏற்ப
தில்லை. முதலில் உண்மைக்காகத்தான் தொடர்
வார்கள். பிறகு வண்ணம் பூசி வண்ணம் பூசி
வண்ணத்தில் சிக்கிக் கொள்கிறார்கள். எப்படியே
தேய்க்கத் தேய்க்கக் கல் கரையுமோ, அப்படியே
பூசப் பூசக் கல் மறையவும் செய்யும். விதையைப்
புதைக்க ஆழம் தேவை. அந்த ஆழத்திற்கும் ஒரு
அளவு தேவை அல்லவா. ஆழவிதை ஆழவிதை
என்று சொல்லி கிணறு தோண்டி ஆழ விதைக்கலாமா?

Never does the world believe and accept
truth. Initially, it is pursuit of truth. Later,
colours, and more colours are added. In this
process, they who pursued, get caught in
colours. Just as a stone diminishes with every
scrub, it gradually disappears with every coat
of colour. Depth is necessary to sow a seed.
Even that depth must be appropriate. Should
you dig a well to sow a seed?

சாலை என்று ஒன்று வந்துவிட்டால் சுமைதாங்கி
இருக்கும்; கல் இருக்கும்; புல் இருக்கும்; மரம்
இருக்கும்; நிழல் இருக்கும். வாழ்க்கை என்று
ஒன்று வந்து விட்டால், தோழமை இருக்கும்,
பகைமை இருக்கும், உறவு இருக்கும், இது சகஜம்
தானே. உண்மையைத் தேடாதவனுக்கு குரு கிடைக்க
முடியாது. ஊருக்கெல்லாம் சொல்லிவிட்டா புத்தன்
உண்மையைத் தேடப் போனான்.

On any road there will be a resting place,
stones, grass, trees and shades. In any life
there will be friendship, rivalry and relationship.
Isn't this natural? One who does not seek
truth, will not find his master. Did Buddha

announce to the world, before he went in search of truth?

If you care to glance through the pages of history and if you have an eye for the details you will find minute details, where truth has choosen to sparkle.

உண்மை உனக்கெதிரே சூரியன் போல் வந்து நிற்பதில்லை. உள்ளத்தே மின்மினி போலவே மினுக்குகிறது. ஆதலின் அதை அறிவது கடினமே. கலம் ஒட்டிச் செல்லும் மாலுமி கதிரவனை வைத்தும் திசை அளப்பான். எங்கோ இருக்கும் விண்மனை வைத்தும் திசை அளப்பான்.

Truth does not appear before you, as the sun does. It sparkles within you like a glow-worm. Hence it is difficult to cognise truth. A sailor may find his direction with the aid of the sun, and also with that of distant star. A sailor in a country-boat does not count the stars. He picks up his star wherever it is and alters his course accordingly.

உண்மையைச் சொல்வதற்கு உண்மையை அறிவதைத் தவிர வேறு பக்குவம் கிடையாது. எவன் ஒருவன் உண்மையை அறிகிறானோ அவன் உதடு திறக்காமலேயே ஊருக்கு அதைப் பறை சாற்றுகிறான்.

Knowing truth—that alone qualifies one to declare truth. He who knows truth proclaims it to the world in silence.

Truth can only be the same wherever it is perceived and however it is spoken. The same applies to the evils of misinterpretations of truth anywhere by anyone.

Whatever you read, seek the truth alone. Seek the truth in whatever you read. The book is there, the eyes are given.

But if there is no lamp in the dark room one cannot read. Carry the lamp in your heart. You can read only the truth wherever it is. When you read in a dark room can you complain that the truth is hidden. Rather, you are illequipped for the job.

Those who believe in the one truth do not wait for interpretations. Those who know to swim well, well enough, do not wait for a boat in a crisis. If only they know what exists across the ocean they learn to walk on the water. They walk across, water, waves. What waits beyond the ocean entices them. They lose themselves on the shore and hence they walk across the Ocean. You cannot swim with the rock and if you know that you are that rock, will you not cast yourself ashore and walk across. If only you know what is waiting beyond the Ocean, the faceless wonder which beckons you, which entices you by its wordless, tuneless, soundless song, will it not make you to shed yourself on the shore? Will you not walk across the Ocean and become that?

Truth cannot be different from the one who declares it. That is why the Holy word is God himself. Truth cannot be different from the one who declared it. So you must know that the preceptor is the prophet. You must understand this alone, that the preceptor is the truth. The preceptor is God, the preceptor is the truth. It is better always to take a thing or a person as it is or as he is. Let us not give him or it Colours. It may sometimes even mean that you give colours so that you can like him better. That is not the right way.

There is a song in the soul, in the ether. It is unheard, 'Sama' springs from the Saama. If at all something can convert tranquility without distortion that is 'Sama'. It sounds sweet, even when you talk about it. Sweeter when you receive it, still sweeter when you reveal it, but it is at its sweetest when you realise it. What you must know is truth and truth alone.

VICHARA

If you travel inland, you come across towns and villages every now and then. But if you travel in a desert, if you are fortunate you chance upon an Oasis after miles and miles of journey. That is the graduation from the abstract to the realisation. For the ignorant onlooker it may appear to be dry and dreary. But that is where the subtlety comes to your aid. The desert holds a lot of secrets for you. The desert unfolds if you enquire.

At every step below, the sea holds a different meaning. A different claim, a different story to reveal. It's the same sea alright. As you delve deeper and deeper what you pursue becomes newer and newer. It applies to the sky as well. One cannot grasp the sky. One cannot cognise the sky as an entity. For the sky is not tangible and what appears blue, would appear dark still further. As you go still further, the colourlessness of the sky which holds myriad forms baffles you. Let us see what is obvious and what is apparent? When you see a stone, the recognition of the thing as a stone is obvious. When you conceive of it as matter, you take only an apparent meaning because, when you say matter, you have got to see what constitutes a matter. So you graduate from the obvious to the apparent. Then you fathom and come upon an idea that the matter contains or would contain surely atoms or molecules. That is where you step into the realm of the subtle. So you have graduated from the obvious to the apparent and to the subtle. Then you chance upon a revelation that something must have caused into being what was considered as atoms or molecules. That is abstract for you. So, obvious, apparent, subtle and abstract and if you are perseverent enough and if you are blessed enough to probe still further, you cease to cognise the meaning. For you become the meaning itself, of everything, of all these stages. That is where the words end, from where they spring back.

SACRED PLACE

If you are unable to go to the sacred place, the sacred place can come to you wherever you are. If you do not consistently vibrate nobility, what is that you can achieve by visiting the sacred place. Let us become a sacred place and then we will realise that we have been linked with whatever is considered sacred in this world.

If God has made man in his own image, should not man understand that God is ever merciful and he should also be so. If he realises that, he becomes a sacred place.

HUNGER

தன்னுடைய கண்ணீர்த் துளிகளையே சுஞ்சிக்கு
உப்பாக்கத் தெரியாதவன் கடவுளை அறிவது எங்ஙனம்?
சுற்றிலும் வற்றிய மக்கள் பசியில் வாடிக்கிடப்பதா
லேயே தான் புசிக்க முடிசிறது என்பதை அறியாதவன்
ஆண்டவனை அடைவது எங்ஙனம்? ஏழைக்கு இரங்கத்
தெரியாதவனுக்கு எங்ஙனம் இறைவன் இரங்குவான்?

How can he who does not know to salt
his porridge with his tears, know God? How
can he who does not know that he is able
to eat only because there are people starving
around him, reach God? How will God shower
his grace on one who does not know sympathy
for the poor?

He who has not felt hunger will never relieve even himself
from anything. It is the hunger which awakens the soul.
It is the hunger which gives to you the awareness of your
different dimensions. Hunger is the reminder which comes
from the master even before you behold him. Those who
have ears to listen will listen. Hunger teaches you something
which is not qualitative. The concept of qualities withers
when you are gripped by hunger.

SERVICE

Only by service one falls in love. Be it with God or with wife. When you fall in love you are more than married.

THE JOURNEY

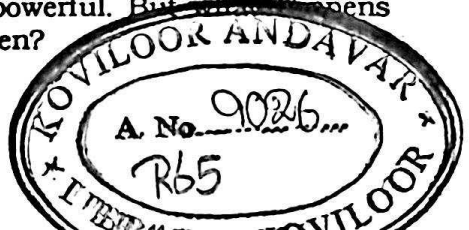
Mind is a very peculiar thing. For, in this life mind alone is as obvious as it is subtle. Anyone speaks of the mind in that sense it is obvious. But no one is able to pluck it away from oneself and see or observe. In that sense it is very subtle. Now, the emotions from where they come? How are they cast? They are cast on the warp of the acquired tendencies. What helps this casting are thoughts - thoughts which are unnecessary, thoughts which entered your realm without approval or your own notice. It is because of them that the casting is made. The difficulty is that once the die is cast the print breeds in multiples. In trying to wipe out the prints one need not waste time and whatever knowledge is left in one. Rather it will be advisable if one would try to cast the die aside and destroy it for good. The thought by itself need not be bad. But if it intrudes settles into the die and consequently protrudes, it becomes bothersome. What is cumbersome is obviously bothersome. There is a distinct difference between the two.

It would be better if you could practise the basis of discipline. If you are not an adept in the art of basic discipline, you cannot revel in the realm of instinct or intuition. Is it not obvious? It is a very obvious explanation about a subtle thing. Instinct is a product of conscious training which when stored remains unconscious. But intuition comes from outside or intuition rendered to you by one which is other than yourself. Let us see how intuition works.

Irrespective of beliefs, everyone's head holds a brain. Signals are transmitted by the holy beings from above constantly. Whether you are aware or not each brain tries to contact or receive the signals unconsciously. So the striving is already there. The signals are always there. What has to be established is a point of contact. This contact can be established only through meditation and prayer. That is the sign of the aspirant which elevates him to the level of an adept. The strange thing with intellect is that you can neither befriend it, nor can you turn your face away from it. If you befriend it, it wants to enslave you. If you turn your face away from it, you feel that you have missed something. Intellect should never be placed between the instinct and the intuition. The function of the intellect is confined to the lower level only. If you try to bring in intellect between intuition and instinct, then you may land as a lunatic. The term 'lunatic' is not used in a medical sense; but absolutely in a spiritual sense. If the intellect gets locked between these, then the man is confused to the core and there is no way he can observe that he is confused.

It is such men who confuse this world, because on account of this peculiar placement of intellect they wield an astonishingly strong influence on others. They can touch all the weak chords in the brains of others by wielding this peculiarity. Such men cannot even stand to real reason. They gather in flocks to slaughter and to be slaughtered. For them to die and kill are one and the same.

Let us take an illustration. You imagine your mind to be a very big frontroom. Also you imagine that there is a door from that room to the outer and also know that in front of the door in the room you have a passage. Nothing happens to the mind as such. Nothing happens to you as mind is only the front room which is very much limited. The other mind is rather un-limited. Even in the limited sense it is baffling. It is very powerful. But what happens if you could step into the open?



What is referred to as justice is in a lower realm. It is a matter of the outer mind – that is the frontroom. But you can handle justice better only if you could step into the passage. The problem is, the most convenient place in a cumbersome room is the cumbersome furniture. So the natural tendency or the immediate tendency is to sit on the furniture. There comes the problem. The door tries to draw your attention but you are disturbed and brush aside the noise or when it becomes more bothersome you close it tight. If you are careful enough not to sit on that furniture entirely, and you take a short walk by opening the door into the passage, then the justice which is referred to now which belongs to the realm of the outer mind can be very clearly and definitely handled. So what bothers you now, would cease to bother you if you take a short walk into the passage, the instinct to your back, intuition to your front. That is how you shine very well in the outer world itself and you are quite comfortably placed even in the inner world. But very soon you will realise the insufficiency of even that state. That is what propels you to cross the quadrangle and step into the open.

When you stand in the passage, that is near the quadrangle you receive the holy words, the holy commandments. The holy usher is in and even the wordless propulsion you receive. If you are a prophet you have to receive through words for that is how it is given. If you are a rishi you have to receive them in verses for that is how it is given unto them. If you are a mystic, you are given strange impulses, because only such impulses do not lose their power even when they are converted. And there are those who merely receive a propulsion to work in silence. Even that is receiving. When you stand very much near the quadrangle you realise what you receive. Then you walk across the quadrangle and step into the open. All your problems, emotional, intellectual and others will cease if you mind not to mind the furniture unduly and open the door. A friendly inner atmosphere is very vital to lead an outwardly peaceful life even in this world.

When we go into the open, do you start relying on yourself? No you start realising. What you have received you realise, that is the only thing which cannot be put in words. That alone is limitless, but the words are limited. The 'much-talked-about' limitlessness of words is only in a relative sense. Their effect is appreciable, their impact is astounding. Yet, they are limited. That which is limited always carries with it a danger of limiting.

Is going into the open the ultimate? Yes. Here one more subtlety, the last subtlety is revealed. When you step into the open entirely because of its openness and vastness you tend to wait there. You tend to wait there, pause for a while. You do not grab when you know that it is all yours. In land you can rush, in water you cannot. Yes, the illustration which is given to you about the aspects of the mind is very vital. If used properly you will find it very handy and you can hop the hurdles and transcend the difficulties with consummate ease.

The first step in the path is to avoid sitting on that cumbersome furniture. The second step is be curious to see, to open and see what lies beyond the door. But one thing which you should always carry is an awareness to proceed further. If you can ensure this awareness to proceed further then your path is smooth. Nay, your progress will be smooth even if your path is not so. You do it, you will know. When a preceptor says a thing it is seemingly incomprehensible, but when you implicitly put it into practice, it is very simple. It becomes simpler and simpler. You can become great only by adopting simple means. If you employ a cumbersome process, inevitably you will be rendered a bothersome product. You take only what would do. If water would do, do not drink tea. That is the simple methodology. It is very easy to follow this principle which helps you a great deal.

We can apply this process in all our activities. The result will tickle you at the outset. The inconvenience is you will be giggling in abnormal circumstances by employing this

simple methodology. But a little restraint will make others feel comfortable in your Company.

Hang on to the awareness to proceed further. Restraint is in-built. Here is another illustration. I dictate from here. You have a device there, so that the light will burn. It would suffice if you use the device. You don't have to do anything special to make the light burn other than pressing that device. So in such moments about which it is said here, hold on to the awareness to proceed further. That itself will ensure the restraint. But if you do not hold on to it and if you want to restrain there comes the strain. That should be totally avoided. When restraint became necessary? When you apply this simple methodology you will be tickled at first. You will feel very joyous because what used to be an obstacle would be phoo phooed without any emotions, without any use of strength or force. That is how an aspirant should progress because he has to save energy and need not expend it unnecessarily on trivial things. And there comes another immediate stage where you giggle. You giggle in some abnormal circumstances.

What is normally termed as abnormal would amuse you. But this amusement will be sadly mistaken by the onlooker and it is our duty to make others feel comfortable. So restraint becomes necessary. You do not have to do anything special to ensure this restraint. Hold on to the awareness to proceed further and further.

You remember this device and this light. Let us all start from that room. Mark that furniture and pick it up from there. When you talk or explain anything to anyone do not stretch your brains for illustrations or explanations. Everything is available here in the name of Almighty. You pluck a hair from your hand. It will speak at least twelve different stories.

When you stand in that passage you feel the tranquillity. Tranquillity is not the end as it is misconstrued. It is between

the door and the quadrangle-that nameless passage. That is the subtlety. It is nameless, yet it is there. Yet it is felt.

Intellect is useful only in a very limited sense. Use it as a seat, only for the guests, then everything will be fine.

In one sense intellect is not a bother. In another sense it is a bother. It exists, you are able to cognise it as a furniture. In a way your cognition helps you. It is a bother to one who does not cognise it as such. If you do not know it to be a furniture which can be used for seating people and if you think that it is something else, then that too is a bother.

Intellect should be mastered. It is not a faculty to be buried. What are moving in that frontroom are thoughts. What remain etched are the faculties. Not what are immobile but what remain etched like a portrait or a pot. So you can conclude that if you shift from that room, you shift from the portrait and the pot and the furniture also.

The bother is limited only to the front room. If you know that, how long can it be a bother?

Stay wherever possible beyond the door. You forget the open, you forget even the quadrangle. Let your immediate aim be to stay wherever beyond that door. If that is ensured further travel becomes a matter of right and becomes easier. Then such things do happen when you sleep. Your opening the door, taking a few steps on the nameless passage, staying in the quadrangle for a while and instead of stepping into, you slip on into the open. Do you follow the difference? If you are able to step into the open you can retain. But when you slip on into the open you wake up with a jerk. So what is real appears to be a dream.

Intuition can be related only to matters which are spiritual in nature. Let that be the broad yardstick for you to

differentiate intuition from instinct. Instinct can warn you or pass on a message to you of anything and everything concerning this material world. But intuition will be only with regard to matters spiritual. The door has been opened. That is the instinct. There is a nameless passage leading to the quadrangle from where you get intuition.

In a quadrangle there should be an inner limit, inner edge. This is the quadrangle. Here you sit. As you go further things appear like that, but the subtlety is beyond the quadrangle. The distance between the inner edge of the quadrangle and the vast openness cannot be measured because it is not a matter of distance.

When you step into the open, time and distance do not matter, because you settle down as space.

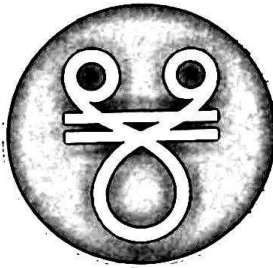
Every person passes through every stage - the room, door and the passage. But the travel is so fast that he brushes it aside as a hallucination or as a reverie or as a sickness.

Since the open is not a thing, know that it is not constituted by the five elements. That is the only point which is not constituted by the elements. All the rest are formed by the elements, of course in gradations.

The elements are not constituted by the openness. They are caused by the openness. Because when you constitute you must also become a part of it. The openness can cause and still retain its own identity apart.

Anyone, any avid seeker of the truth dwells at least on the outer rim or fringe of the quadrangle. For everyone the evolution is the same. If you become a perfect adept you will be staying at least in and around the inner fringe of the quadrangle. Be it a sufi or a yogi or a siddha; but if you have become the perfect one, then you are in the open and you are open to everyone.

There is a travel back to the inner chamber even from the open. Even after you have stepped into the open there is a travel back to such chambers. But then you do not lose the greatness of the feeling of the open. But if you have stepped into the open, there is no way you can get back to the front room. The perfect one leads a life without a front room from that point. He has only instinct, intuition and the open space.



AWARENESS

There is something in a human being. It is in everything, in every living thing. But this is specially manifest in a human being which is rather vaguely named as awareness. This awareness is beyond all qualities and it is even beyond innocence. This awareness is the father and mother of all knowledge. This awareness will help you to pluck out the poisonous weeds by its roots. And this awareness will let you grow a good crop in your piece of land however small it is. What you grow matters, not how much or where.

You have to pay attention to your body also properly. Keep it clean so that it spreads a sense of cleanliness to the room, to the room mentioned here. Likewise keep that room clean. That in turn spreads a sense of cleanliness to the body. You must hold on to this awareness to proceed further. You need not have knowledge. You need not be conversant with the scriptures. This awareness which is the kindly light about which the Rabbies have spoken at length, will lead you. You may be left in any dark corner in this world; you would still hold on to this. This will lead you out of darkness to the glorious light which is that open.

Awareness is not consciousness. It is the compassion of God. It is the spark which is left distinctly in all living beings. It is not your compassion. Compassion cannot be owned nor can it be taken for a lease. There is compassion everywhere like air. So, instead of analysing the emotions and trying to workout a way, straight away cast aside the furniture to seek the door. Let all your analogies be up. Never think of going down. Let us not dig. Let us fly. Let us soar.

Awareness ensures control. Awareness of what? Awareness of the goal, awareness of the necessity to acquire

specific knowledge to attain that goal. Awareness of the inevitability of continuous practice.

Be unanimous in awareness. You will learn faster. You will know how far you have advanced if you go to the street and preach. The prophets were never bedecked with flowers but they were showered with brickbats. So it is necessary to spend adequate time in preparation rather risking an early, deplorable exposure, because it is not you who is going to perform. It is the message which should be spread through you. The channel must be clear and ready.

Realisation is awareness. Ensuring that awareness is realisation. With its help reaching the ultimate freedom is liberation. You stand on the path to go to your home, home town rather. At that time you have no sense of direction. There is no one to assure you that here lies your home town and this is how you should reach it. But then comes a cart. The driver willingly steps down to enquire about you, because the driver always knows the one who has lost the way by his mere looks. He offers you a seat in the cart. If you are fortunate at that particular moment, you do not say no, nor do you say yes. You simply step in and take your seat.

The cart moves and you move along with a few more passengers who have already hopped in without saying yes or no. And like in any journey you have to chit-chat, you have to get to know your co-passengers and there comes a time after initial introductions and after exchanging pleasantries, when you realise that none of them, none of you had said this yes or no. This is the first ray of light, towards the awareness. That is the common feature which blinds you. You never said yes or no, but you hopped in. That is the common feature which lays the foundation for a community.

REVELATION

Whoever fails to comprehend what was revealed to them and whoever chooses to interpret that in an ignorant manner becomes wild. If one becomes wild, the end cannot be very pleasant.

FACULTY

No living being is devoid of talent or faculty. Such things remain intact or unblossomed for reasons just known to the preceptor. So long as they do not blossom it is advisable not to reveal the reasons for obvious reasons and when they blossom there is no need to listen to the reason for they are realised in the inner heart by the aspirant himself.

A talent is at a lower level. Faculty is at a higher level. That which was a talent in a few births crystallises into a faculty. When it crystallises or after it has crystallised it becomes very difficult to ascertain as to how it was and what it was. That is the trouble with crystallisation. Therefore if not properly mastered, the faculty becomes a potent obstacle in an aspirant's life. But if mastered systematically and mended according to the needs of the spirit, then faculty is a very good friend along the path of an aspirant.

Faculties are those which you come across enroute towards an inner state. By reaching that you start receiving and radiating. Hence the holy beings urge you to whistle past the faculties and be seated in your inner most self, so that you can receive properly and return or radiate adequately.

DIVINE VISION

How does one differentiate between hallucination and divine vision? A divine vision persists. So too a hallucination. But what you become explains wheather it was a vision or a hallucination. That which propels you to do selfless deeds alone can be a divine vision. If one is silent, one can hear the most distant voice. When he has heard it, he will realise that, this voice is the nearest and the dearest.

DIVINE ACT

If your act is divine, know that it is the divine will which made you act so. If your act contains an element of doubt, retract into yourself and then project yourself again. And what is a divine act. Divine act is that which is absolutely impersonal, which elevates the one who acts and the others who are acted upon. When it rains outside, whoever stands outside gets drenched joyfully. Is'nt it so. The same thing should apply to one's divine act. Whoever comes should benefit by a divine act. You cannot reserve a divine act for a particular person. A mere thought such as that would belittle divinity.

EGO

Any person is born with ego. A person cannot act without ego. Ego is not to be despised. It has only to be treated according to its merit. It has to be given the attention that it merits. It has to be crowned when necessary and to be brushed aside whenever it should be done so. It thereby becomes obvious that you are not the ego. You graduate into the realm of apparent. So, while looking at ego, the difference between the obvious and the apparent is too subtle to be described. In between you and your ego lies the subtle path. And you reach a stage upon further enquiry where neither the thought of your ego nor the vague concept of that 'you' bother you unduly. That is the abstract for you in your enquiry. If you persist, the ego is cut off from you like a child from its mother's womb and the little cord. And that is where you really become you and that is what is termed as realisation.

ESTIMATION

What disturbs the mutual trust, let us see. Opinions do not very much disturb. It is the estimation which disturbs trust. Do not estimate, but enjoy opinions-yours and others. Let us elaborate. You go to a market, buy fruits, come home and enjoy them. That is enjoying others' opinions. If the tree in your backyard bears the same fruit you enjoy that. There is a special touch to that enjoyment. That is your opinion. But after having eaten remember to transcend that special touch. Only then you will understand the oneness of sweetness amongst fruits and thus will you be reminded of the oneness of the trees and of the seeds and of the one who sowed them.

How does one estimate? Why one tries to estimate the other?

Let us see. That is because of identities. Let us elaborate. You have taken a lot of births and acquired what is necessary and what is unnecessary also. Let us not say good and bad. You have acquired what is necessary and what is unnecessary. So there is knowledge and also a cloud. When the knowledge is not clouded you have opinions, then the knowledge is clouded you start estimating.

Estimation gives you a sense of pride. Opinions will not give such pride. Estimation hurts others, opinions will not hurt others. Estimation is expressed even by the presence, but opinions could be expressed only through chosen words. Opinions mend.

PERSONALITY

The stable is not your home as your home is not the horses' stable. You handle identities likewise, personalities also likewise. Let us respect personalities immensely with absolute reverence, but let us continuously seek our freedom. Unless we evolve, we cannot attain that freedom. We must beg of personalities to give us what they have seen, what they have heard and things like that. They cannot evolve for us.

SELF-REALISATION

தன்னை உணரத் தலைப்படுவது சற்று விசித்திரமாகத்தான் தோன்றும். அது கண்ணைக் கண் தேடுவது போல்தான். வலக்கண் இடக்கண்ணைப் பார்ப்பதோ, இடக்கண் வலக்கண்ணைப் பார்ப்பதோ கடினமானதல்லவா. அதுபோல் தன்னை மனிதன் உணரத் தலைப்படுவது விசித்திரமானது. கடினமானது. மனிதன் எப்போதும் தன்னை அறிந்தே இருக்கிறான் என்று சொல்லலாம். ஏனென்றால் வலக்கண் இடக்கண்ணையும், இடக்கண் வலக்கண்ணையும் எப்பொழுதும் அறிந்தே இருக்கிறது என்று சொல்லலாம் அல்லவா. இரண்டும் இருந்து விட்டால் காணும் காட்சியைப் பொருத்தே கண்ணின் ஒற்றுமை அமைகிறது. அதுபோல் உண்மை என்னும் கருத்தைக் கொள்ளும் முகத்தில்தான், சொல்லும் தருணத்தில்தான் மனிதன் தன்னை உணர்வது நிச்சயமாகிறது.

The attempt to realize oneself appears unusual. It is like one eye searching for the other. Isn't it difficult? Similarly the attempt to know oneself is unusual and difficult. It may be said that man always has knowledge of himself, like the right eye has of the left and the left of the right, as manifested in the unity of perception. Similarly, man realises himself only when he realises and reveals the truth.

CODE OF CONDUCT

Self discipline and mutual goodwill is explicit only when you have a code of conduct. You require something to put a theory into practice. That something is the code. The preceptor will tell you subtly and certainly that there are certain broad aspects which can be common to any congregation. If you willingly accept them and live accordingly problems will not arise.

Praying together does not mean gathering together and praying. Oneness of the heart must be there amongst the aspirants. Then only the prayers will be answered. Let us see the broad aspects of the code of conduct which will benefit any congregation. A congregation should not consist of groups.

An illustration, not an analogy, is given to throw more light on this. You cook rice. The grains are individuals. So too is the cooked rice. Is it not so? But then they appear to be one unit after they are cooked. A congregation should be like that. But when you prepare porridge out of cooked rice on certain occasions you get clumps of balls of rice. They get formed. It is also rice. It is also a part of the unit. It is cooked, yet it is clumsily away from the unit. So one does not curse anyone if it is served; but one conveniently avoids such clumps, clumsy clumps as we may call them.

What is clumsy must first be avoided, then observed. Then only it can be mended. Avoiding does not mean throwing it away. We must think as to what we can do about it. So in any congregation there should not be groups. That is the first rule in this code of conduct.

Let us suppose that you are a few hundreds in number. When you do not have much time to call in everybody to seek a solution for a particular problem which is relevant

to your congregation, and only ten on fifteen are available at that time, let them sit, pray earnestly, arrive at a solution and pass it on to the others. That binds the others. That alone is a congregation. The right hand has trust in the left hand. So too a congregation should function. So the second rule in the code is mutual trust.

Let us go back to the illustration. You cook rice. The heat is even. The vessel is the same. The heat is even and uniform for all the grains. How many grains there are does not matter. For all of them the heat is even. Even then, a few grains would like to carve out some independence, despicable independence. That results in clumsy clumps.

How to avoid it, is the next question. Such things happen in a seemingly unconscious way, but it is not entirely so. If there is a clump, then know that there is a despicable tendency to carve out independence even among the gathering of the congregation. So you must retract. Retrace your steps, must correct yourselves and mingle again. A clump which resembles a clot can be eased in water or it can even be mashed as the case may be.

So mutual trust alone ensures uniformity in cooking. One grain should trust the other. All grains should realise that all are alike and equal and have been kept on the oven for a specific, predesigned purpose.

Stirring is done by the preceptor; because of the clumps others are also stirred. It becomes unavoidable because the preceptor always looks at the grains as one - one grain. Certainly the grains can avoid trouble to others by not seeking a despicable independence when living in a congregation. Independence, freedom and liberation are three distinct concepts.

Hierarchy should be avoided. If you realise that, you and the community are one and the same. This is possible through perennial love.

Some clumps form even because of dependence. That is also despicable. If what you seek is total freedom, you will avoid depending on others. The porridge should depend only on the hand that stirs. The hand doesn't stir continuously. If the heat is ensured, the grains get cooked themselves. Avoidable dependence is caused by seeking this despicable independence.

There is only one life. That is spiritual. Your normal household chores, your material dabblings and such things are only a part of your spiritual life. So the third rule of conduct is "be spiritual throughout". Throughout means wakeful state, sleep and dreams. Throughout means till you breathe your last. Throughout means in a temple as well as in a bazaar. You can add a few more things to it yourself. First, there should be no groups in the congregation. Second, there must be mutual trust. The third rule is "be spiritual throughout".

General principles are laid down by the preceptor who governs a congregation. One member finds another not following them. It is the duty of the member who observes so, to tell the other on his/her face in a direct, polite and clean manner. That alone is his duty in that particular respect. The one who observes may be proved wrong or right. He has no right to feel depressed if he is proved wrong or to feel elated if he is proved right. Any such feeling would only expose that he is not blessed with perennial love.

If an aspirant is chosen to handle a particular project, then do not project yourself but submit to his will. No harm will come upon you. If you are not able to follow what he says, you may seek a clarification. Seeking a clarification should appear different from questioning one's authority to whom such authority has been handed over for a particular purpose.

Lose your identity. This is the fourth rule. The scope for acquiring tendencies causes the identity. It is not that

the tendencies alone cause identity. The scope for acquiring tendencies causes identity. Recall our earlier analogy of the die which was cast. The scope is similar to it. So if you are able to pluck the scope out of its root and burn it, then you lose your identity fully, completely. Even if you consciously endeavour to do so, the identity ceases to be an obstacle or a problem. It is at this juncture, that the identity becomes a handy tool to dig out the scope which gave birth to it. A piece of wood which came from a tree comes in handy when you want to fell the tree itself.

When colours merge you get white, but the colours have also lost the essence. Losing is not destroying. You must convert them as handy tools.

The fifth rule is "avoid discrimination". Never entertain any idea of male work and female work, because work is neither feminine nor masculine. If she cooks and if she feeds you, they who are fed let them learn to cook.

Let it be the work of the bread winner to go out and bring bread, but let him also cook along with her. And the women should have the same participation which the men have. If you want water, and if it is possible, it is better to get in and fetch it yourself, than command a woman just because she submits to you. That is permitted only if she does it on her own accord, as an expression of love. So this does not mean that you should refuse to bring water to your guests, nor does it mean that if you are sick you have to crawl your way to the pot. Know that discrimination is sin, is the greatest sin.

"Love, and be loved" - this is the sixth rule. If you follow the six properly, you have followed six hundred. The smaller the medicine, the more potent it is.

Love, because it has become necessary in this world. If you love. you will be loved. If you are not loved it means

you don't love. A code should sufficiently explain itself. That alone is the code. So love and be loved. Love is faith, love is compassion, love is truth. This is a trident.

Love! Don't treat love as a principle. Love is life. If your face is a principle, then love is the life that gives light to that principle or face. Spontaneity is the hall-mark of love.

Affection is of a lower order, because there is the danger of it being rendered still lower as affectation. Love is not personal, but affection is. Affection is leaning on to someone. Love is liberating. If you lean on someone, you lose your liberation first, and hamper that of the other. But in love, if you love you are free. And it is love alone which makes others free. So, liken love to the Goddess or the Mother. Yes, liken love to the Holy Mother for love is not different from her. The mother has angels to serve her and to save who serve her. The angels are affection, tolerance, kindness, patience, forgiveness, so on and so forth.

Tolerance is not putting up with someone flogging you. That is ignorance. First, You must be tolerant to yourself to start with. When you as an aspirant, step on to the path towards truth and liberation, you cannot forget the luggage you carry. You carry things that are necessary and unnecessary. But you cannot give up both in a trice, because it requires a process. But you feel agitated and disappointed that you carry them. Then be tolerant to yourself. Here tolerance separates you from your outer mind. Do you understand how helpful tolerance has become. At this juncture tolerance separates you, the real you, from your outer mind. So you start seeking the door about which we have spoken at length. Then whatever was necessary and whatever was unnecessary will get only an indifferent attention from you. This is with regard to yourself.

It is after this awareness that you can exude tolerance towards others. So you have understood that tolerance is

not putting up with flogging. So as a congregation you are in constant contact with Co-aspirants. And if in your opinion someone falters, it becomes your truthful duty to point out the fault in unmistakable terms, yet in a polite and pleasant manner. And if he or a stranger or to be precise an outsider chooses to harbour ill will towards you or even chooses to injure you, it is then, that you must be tolerant towards him or her. Not before. Tolerance comes into focus after you have spoken what you should speak. You should make yourself abundantly clear to the other party. Then if he still refuses to budge or understand or respond in a positive manner, then you tolerate him. That is tolerance. Clarity of speech is very necessary. It is not only the idea which you bring forth, but also the manner in which it is conveyed is of vital importance. It is not only for the others, but also it speaks volumes about your ability, about your inner ability and your inner poise. One should never be curt in his remarks about the others. An aspirant cannot afford to brush aside this. Speak in a very, very pleasant manner only. You can be insistent, you can even be strong, but be pleasant. Never go astray - astray from what you wanted to convey. But do convey them in the most pleasant manner possible.

An explanation amongst friends becomes unnecessary only when an inner rapport has been established beyond doubt and not before. In a congregation which contains myriad specimens from different walks of life it is very difficult to presume that you enjoy such an understanding at the outset. It will take years. It is neither the general overt faith nor an inner spiritual understanding. It is only in the outer mind. The outer mind is not altogether despicable, but you have to transcend it.

MILESTONES

வடிவு எடுத்து வரும் நாயை விடவும், மனத்திலே குடி ஏறும் சாத்தானே பெரிய விரோதியாகும். புறத்திலிருந்து வரும் சாத்தானை, அதன் செயல்களை அடையாளம் கண்டு கொள்வது அதிகம் சாத்தியமே. அகத்திலே ஆளறியாமல் குடிபுகுந்துவிட்ட சாத்தானின் குறும்பு சமாளிக்கக் கடினமானது.

Worse enemy than a dog that comes with a form is the Satan who haunts the mind. It is easily possible to recognise the Satan that comes from without and its deeds. It is difficult to tackle the mischief of the Satan that has surreptitiously entered into the mind.

Do not think that hatred is the handwork of Satan. Satan uses the hatred in you to bring you away from the truth. Satan uses your ignorance to make you disown that you already know.

வாட்டம் அவசியமானது இல்லை; அது தவிர்க்க முடியாதது. வடிவம் என்று எடுத்தால் வாட்டம் இருக்கும். அதனால் வலிமை இழப்பது அறிவுடமை ஆகாது. முனைப்பு சத்தியத்தை நோக்கியே முழுமை பெற்றதாக இருக்கும்பொழுது பழுது நேராது. நாட்டத்தால் நேரும் உணர்வு நலம் என்பதாகும்.

Withering is not essential; it is inevitable. Whatever takes a form has to wither away. It is not wise to lose strength on that score. When the thrust towards truth is complete no damage is caused. Ascent due to aspiration is positively good.

By unanimous work, by unanimous awareness alone you can avoid unanimous lethargy.

* Certain things are needs of the hour. Certain things are relevant only to a particular span of time. The grandfather did not have a cart to carry his donkey, injured donkey. So he was carrying it across his shoulders. But his grandsons owned a fleet of Carts. Still they followed the grandfather's example thinking it to be the tradition that one must carry the donkey on one's own shoulders.

* In anything and everything there are two aspects. Implicit and explicit. Hence charity and compassion. Charity should not be ceremonial. You can as well steal from others rather than stopping to such uncivilised manners, charity is a rare opportunity which the Almighty gives, so that the compassion seeks an outlet. It is the Almighty's charity that it rains. But is it ceremonial? Does he come and announce that "ye men take rains". He will not. Emulate God, who is explicitly abundant for they who have eyes to see.

* What you strive to become through struggle, the children are. But when they grow, they will lose their innocence like you did, like everyone did.

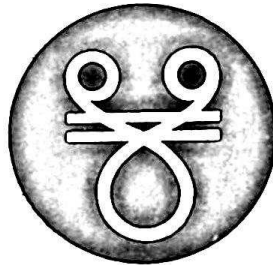
* Unless you feel the oneness with your fellow beings you cannot perceive the one and only one.

* காற்றில் நிலவும் அசுத்தங்கள் தொழுகையின்
தூய குரலால் கரைக்கப்படும்.

By the pure voice of prayer the atmosphere
is cleansed.

* To start spiritual practices age is not criterion. The preceptor is ageless. The soul is ageless. When that particular soul has acquired, and how much aware it is, at that particular point of time in its birth - these alone matter.

* He who learns to live in a desert can bring peace. That is the best breeze.



ERRATA

Sl. No.	Page No.	Line No.	Error	Correction
1	27	18	consumate	— consummate
2	32	28	anologies	— analogies
3	33	11 & 30	awariness	— awareness
4	33	30	blinds	— binds
5	34	1	comprehand	— comprehend
6	34	2	intrepret	— interpret
7	34	12-	Crystallises	— Crystallizes
		13 & 15	Crystalised	— Crystallized
			Crystallisation	— Crystallization
8	35	3	wheather	— whether
9	36	7	“realm of apparent”	— “realm of the apparent
10	38	4	‘வலக்கண்ணைப் பார்ப்பேதா”	— வலக்கண்ணைப் பார்ப்பதோ
11	40	21	mutal	— mutual
12	41	4	continously	— continuously
13	41	16	mutal	— mutual
14	41	27	choosen	— chosen
15	43	29	Seperates	— Separates
16	46	1 & 2	Unanimous	— Unaimous
17	47	1	not criterion	— not the criterion



- There is a supreme, all-encompassing force, divine and benevolent, called by different names by different religions.
- All religions lead to the same goal and everyone of them deserves equal respect.
- Every soul is originally and ultimately divine in nature, whatever attire it may wear in between.
- There are methods by which every human being is capable of speeding up the process of realising the Universal Truth and every soul making a sincere attempt in this direction will receive Divine protection and help.

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